

RELATIONS
OF THE
NORMA SCHOOL

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TO THE
SCHOOL SYSTEMS OF THE STATE.

AN ADDRESS,

DELIVERED AT THE

Re-Dedication of the State Normal
School Building,

AT YPSILANTI, APRIL 18, 1860.

BY JOHN M. GREGORY,

Superintendent of Public Instruction.

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CORRESPONDENCE.

YPSILANTI, *April 23, 1860.*

Hon. J. M. GREGORY,

DEAR SIR:—Believing that the circulation of your Address, delivered on the occasion of the re-dedication of the Michigan Normal School, would powerfully promote a just understanding of the true aims and processes of primary education, we respectfully request its publication.

A. S. WELCH,
D. P. MAYHEW,
J. M. B. SILL,
GEORGE E. DUDLEY.
E. M. FOOTE,
ALBERT MILLER,

JOHN GOODISON,
J. F. CAREY,
MRS. A. D. ALDRICH,
ELLEN A. HURLBUT,
SUSAN G. TYLER.

ADDRESS AT THE RE-DEDICATION OF THE NORMAL SCHOOL HOUSE, APRIL 10th, 1860.

BY THE SUPERINTENDENT OF PUBLIC INSTRUCTION.

(Published by request of the Faculty of the Normal School.)

ONCE more the Normal School Building stands erect and ready for use. Restored from the desolations of that fatal fire which, last October, swept it from battlement to base and turned its glory to ashes, it rises, now, again, in more beautiful outline and more convenient arrangement for the high public uses for which it was originally constructed. The old foundations tried and true as that sound and sterling public sentiment in which the institution found its origin, and these walls which the devouring flames, as if in reverence for their well won renown, forbore to demolish, are here as representatives of the past history of the school,—of the age before the fire,—and seem to say in their silent but solid way, that whatever was substantial and fundamental in the past, still remains. The new parts, in their more convenient and tasteful arrangements, tell of progress made, and are pregnant with a voiceless prophecy of other improvements in the school itself, which the experience of the past has dictated and rendered possible. Thus the Building rises

before us, like the institution it shelters, a compound of the *Past* and the *Future*—of history and promise.

But let me not be understood to imply that we to-day inaugurate the Normal School afresh: it is only the building which we re-dedicate. It was not the Normal School which perished in the fire: it was only the house it dwelt in, which fell a victim to the flames. Like some crustacean which, supplying the place of its cast off shell with a new and more commodious covering, carries all the vitality of the old organism over into the new dwelling, so the Normal School itself has known no interruption or abatement of its power or work. With an unconquered and unconquerable vigor, it bent but a moment under the blow that fell upon it, and ere the ashes of its old home were grown cold, the measured tramp of its unsurpassed discipline was heard in new halls, and the spirit of its severe and earnest scholarship was busying itself with new lessons and pluming its wings for higher achievements. And we are here to-day to welcome it back to the old haunts, and to reinstate it in these walls which it has hallowed with its useful work. It comes with the solid foundations of its ancient discipline unshaken, and the superstructure of its old time scholarship unmoved. The new value and beauty of its renovated house do but symbolize the brighter glory and nobler work it is destined to achieve. It comes back with the vernal flowers and spring time birds to its chosen seats, as if it, too, were putting forth afresh after "the winter of its discontent" for a loftier growth and a more abundant fruitage. From its winter quarters, or its winter campaign rather, it comes to re-occupy these heights with undiminished numbers, and, with unabated hope and strength, to renew its contests with ignorance and vice. Long may it flourish to train yet other laborers for the great fields of Universal education, and to advance the teaching art to a wider and grander reach of power.

In re-dedicating, to-day, the Normal School building to its appointed work, it seems fitting to the occasion, and not unprofitable for the enterprize, that we shall review the relations of a Normal School to the general school system of the State. After the lapse, and in the light, of several years of successful experiment we may more safely and more certainly define its exact sphere, and pronounce upon its true utility; and a careful restatement of its

aims and capacities, may both aid its development and win for it a still more cordial as well as more consistent support.

1. The first and most obvious work of the Normal School—the work which furnishes its central and constructive idea—is that of *educating teachers*. I choose this term as embracing more than that of *professional training*, or *teaching the art of teaching*; for the true training of a teacher necessarily includes, to some extent, the idea of general education, or instruction, in branches of learning.

It is sufficient for the student in the law or medical schools to possess such a knowledge of the elementary branches of learning as shall fit him to study intelligently the law book or the medical treatise. It is the ready and correct application of legal principles, or the skillful administration of medicinal agents that he wishes to acquire; and the branches of ordinary learning are only paths and helps by which he reaches his end. It is *law*, not *learning* which he expects to administer; medicine to the stomach, not mathematics to the mind.

But these branches of common learning are the very tools of his trade to the teacher. They are the statutes by which are to be tested and governed the processes of his pupils' minds; the aliments by which the scholar is to be nourished into strength; the fields on which he is to be exercised, and the mighty and magnificent possessions into which he is to be inducted. The teacher's professional skill consists not merely in the knowledge of processes of teaching and principles of Pedagogy; but in a close and intimate acquaintance as well, with the knowledges in which he is to instruct.

The general scholar may be permitted to pass the studies of Arithmetic and Grammar, for example, with a sound knowledge of their general principles and applications, such as the Academy or Union School will afford him, but the teacher must study these sciences with a far deeper reach of analysis. Penetrating within their profounder depths, he must carefully measure the steps by which they grow up from ultimate facts and axiomatic truths, that he may see clearly the path by which the mind of his pupil mounts up to their full comprehension. He must go over their territory as a general goes over a proposed battle-field, and mark with a close survey every point where his pupils will have to grapple

in stern encounter with each new principle and varying process. He must carefully scan the natural and logical connections of fact with fact and truth with truth, for it is along these connections that the intellect travels in its attainment of science.

Each study, too, should be known to the teacher in its picturesque and poetic relations; in those pleasant and attractive analogies and resemblances in which the power of illustration resides, and by virtue of which historic time becomes a great territory with epochs and centuries for continents and kingdoms; or a mighty stream with rushing nationalities filling its channels, now confluent, now divergent, as the tides of national life ebb or flow; by which language grows up as a tree from its radical words, as roots, parting in its upward growth into dialects, idioms, sentences, and bearing as its ripened fruit the rich treasures of eloquence and song; by which indeed each science, and subdivision of a science, finds in natural scenery, some fitting symbol through which it can be made clearer to the childish sense. Truth exists in nature only as a concrete—never in abstract—and the mind must have gone far on in its educational progress ere it can dispense with the aid of sensible representations in its attempts to grasp pure abstract truths.

Is it not apparent, then, from all this that the *Education of Teachers*, which we have already admitted to be the first and most obvious work of the Normal School, must embrace as one of its main elements, this thorough and exhaustive instruction in the common branches of learning?

The other and co-ordinate element of the education of teachers is the knowledge of the mental faculties answering to these sciences. God has set over against each other the human intellect and the fields of knowledge. For each realm and part of science there is an answering mental power,—an eye for the beautiful, an ear for melody, a memory for facts, a conscience for virtue, a taste for the æsthetic, a reason for relations and ultimate truths; and thus for every order of knowledge, from the lowest to the highest, whether in mathematics or metaphysics, in physical science or philosophy, a responsive faculty and process of the mind has been ordained. Each study calls into exercise its own appropriate faculty or set of faculties, and the true

teacher must be trained to know the faculties which each study requires for its conquest, and which each is adapted to cultivate.

But these faculties have, also, each their own time of appearing in the unfolding mind of the child, and their own laws of development and growth. The senses begin their work when the eye opens to the light and the ear drinks in the sweet music of the mother's voice. Sensation speedily ripens into Perception, and the little mind comes to know and believe in an external objective world. A few months later Memory follows. The consciousness recognizes the identity of repeated perceptions, and the child remembers the mother's face. Perception growing stronger, attends to resemblances, contrasts and other relations which furnish to Memory her chains of association whereby she holds her treasures. Soon Imagination begins to paint pictures for the dreams of hope. But not till childhood has ripened far towards manhood does the highest Reason come with its grand abstractions and broad generalizations.

The appetites awaken with the senses themselves. The passions unfold in their seasons through the growing years. Conscience comes to be a controlling power, only after the understanding has compassed the high distinctions of right and wrong, and acknowledged the universal obligations of virtue.

How unwise and futile the teaching that takes no notice of this successive development of the mental powers and faculties, but sets the pupil to the work of learning logical abstractions while the reason still sleeps in its infancy, and memory is wholly unfurnished with the facts on which all reasoning must proceed, if it proceeds safely.

It is obvious, therefore, that the professional training of the teacher in this second department—this knowledge of the mental faculties which it is his business to develop—must proceed in conjunction with the study of the knowledges to which these faculties respectively apply. Not the mind alone, by itself,—the mind as an isolated and unadapted power,—but the mind as the instrument of knowledge, and answering in its development to the natural order and relations of science, such is the mind the teacher is to educate.

Indeed, a true science of education must have these

two parallel facts as its basis,—1st, a logical connection of sciences growing out of, or succeeding each other, in a certain natural order, and 2d, a logical development of the mental powers, unfolding from each other in an established natural sequence. These two answer to each other with an unvarying fidelity. Without pausing here to indicate the natural order of the sciences, as I have briefly hinted at the order of mental development, it is sufficient to my present purpose to remark that all school room arts or processes of teaching must be based upon these observed connections and sequences of knowledges, and these responding developments of mind.

The education, then, which it is the business of the Normal School to provide, must comprise both the study of science and the study of mind. In the light of these two the whole art of teaching stands.

2. But the education of teachers is not the only service which the Normal School can render the cause of public education. Next to furnishing to teachers professional instruction, is the promotion among them of that professional interest and feeling, that *esprit du corps*, which will animate and sustain them in their work. This spirit the Normal School may largely serve to produce and maintain.

It has already accomplished much in this direction, first by exhibiting to teachers themselves the real dignity and importance of their work, and next by elevating the business of teaching, in the public esteem. All reflecting minds must have observed the increasing estimation in which teachers are held in our State within the past five or ten years.

And this increasing regard for the teacher's calling is itself a most important element and condition, in the work of supplying teachers for the schools. No employment will command the life-long services of any considerable number of educated people, which degrades them below their due place in the public estimation. If it be asked why so few young men and women have adopted teaching as a permanent business, the reply must certainly be, not merely nor mainly because of the inadequate remuneration, for the wages of able and experienced teachers are usually higher than those of clergymen in the same communities; but because of the low esteem in which teachers have been held. It is not the pros-

pect of making more money, but the certainty of gaining more influence—of being more a man among men—that induces so many of the graduates of our Normal School and Colleges to leave the ranks of teachers and betake themselves to the law, or the pulpit.

When the village schoolmaster shall come to hold as high and as influential a place in the community as the village lawyer or clergyman or doctor, then will the schoolmaster's place be as permanently filled as either of these others. Till then we must be content to see the Teacher's office occupied by young men who pause in it only till they can enter the broader arena, and strive for the loftier prizes of the recognized professional life.

It would be easy to prove that no nobler calling exists among men than that of the teacher. Working on human souls—the most valuable and enduring of all materials, and wielding the knowledges—those most potential of all agencies, all society bends to the influence of his work, and the unending ages bear the stamp and impress of his power. No other so deeply affects the national life as he, and no other finds opportunities to establish so strong a personal influence over men, as that of the teacher over his pupils. Such men as Dr. ARNOLD of England and Dr. NOTT of America, have, through their pupils, influenced the policy of their respective nations, and many a teacher of less note has been, through life, counted as the confidential adviser of the men whom he has educated. Through their pupils, Aristotle, Pythagoras, Luther and Loyola ruled the world.

Nor are the personal advantages of the teacher's calling less marked and valuable. No other profession is so favorable to high culture and extensive learning. Teaching is itself the most effective method of study, and the teacher who studies as well as teaches can not fail of ripe and accurate scholarship. I here assert my full and deliberate conviction that a careful and thorough comparison of its power, its usefulness, its influence on personal character and happiness, will show the teacher's profession second to no other in its claims upon young men of talent and in the advantages it offers them. In all the elements of real grandeur and far reaching power, in the nobleness and benignity of its work, and as a stand point of mightiest influence over man and society, it knows few equals and no superiors among the employments of men.

And may we not confidently expect that the day will come when this fashion of studying law, as if that were the only, or most direct highway to influence and honor and wealth, shall cease? Will not the time come when the thronging squadrons of brave spirits that now rush upon this bridge of Lodi, will pause and notice how few live to reach the farther shore; how many fall in the mire and are trodden under foot, and how many, even, of the victors come off with the glory and beauty of their moral manhood all scarred and withered—maimed of their noblest impulses, and having lost all but their suspicious astuteness and the keen glittering intellect by whose sharpness they have won their way? Even now the world looks upon the young man entering the law as a self-devoted victim to the demon of personal ambition, and counts him henceforth as one to be watched and feared. A truer personal culture, and the higher views of life which will grow out of a finer civilization; will come in time to lead our best minds to the less noisy but wider fields of power open to him who devotes himself to teaching mankind. In the retrospects of history we have long since awarded the high places of honor to the teachers of the race. Aristotle, Plato, Socrates, Pythagoras,—these are among the really great names of history, and the empire they established over the minds of men long survived the crumbling capitals of the kings of their day. If it be said that these were only the highest grade of teachers, the born kings of philosophy and pedagogy, the reply comes ready, so also the lawyers and the physicians who give character and currency to their profession, are the few chiefs,—the undistinguished masses shine only with a borrowed lustre. Strike out a BLACKSTONE, a MANSFIELD, a COKE, a MARSHALL, a WEBSTER, a CLAY, a few regal names that have made the bar radiant with the light of their genius, and the law would lose speedily enough the attraction which now allures so many young men emulous of WEBSTER's honor and of CLAY's renown.

I would not be understood to disparage the profession of the lawyer. It was my own chosen profession, and the only one which I regularly studied. Much less would I institute invidious comparisons between the different professions. I would only, in justice to the teacher, and to our school system, strip it of the delusive glit-

ter in which a false ambition has clothed it, and let it stand side by side with the other professions as being like them the simple arena in which courage and patient toil and true merit can alone succeed, and whose crown of success, as rarely and as hardly won as any other, is after all no brighter or more glorious than that won in any other calling. I stand here, only, to claim boldly, and in the face of the whole country, that the teacher's place is as high and as useful as that of any other human employment, and to say to the present and all coming generations of students in this Normal School, "*Cleave to your business*"—There is no other field where you may do nobler work—work that the world will not forget, or where you may wield a wider influence and win a grander name. All the elements of real greatness and power are here. Spurn the delusive cry that would lead you to the lower and muddier forum, noisy with the strifes of selfish demagogues, which it is foolish to mistake for the struggles of genius and the breath of fame. A nobler and more lasting influence is yours. It is not the noisy tempest that goes shouting over the continents, and rouses the ocean into tumult that drives this great world forward in its course. It is the silent but strong attraction, which reaching down from the great central light, lays its hands softly upon each mountain and molecule, and binds each to the great centres of influence and power.

So the real motor forces in society and government are not the noisy mob-like movements of political campaigns or the feverish rush of trade and commerce, but the teaching that comes to lay its hand silently upon the hearts of men, and binds them by the potent strands of truth, to the great centres of Home and Heaven. It may be more congenial to the impetuous spirit of a too thoughtless youth to ride on the crested wave and to mingle shouts with the storm; but it is the mark of a truer and wiser soul to stand calmly by the capital places of power, and to lay thoughtful and mighty hands upon those great attractive forces to which the storm itself must bend in stilled and patient submission at last.

Already the Teacher's profession in its higher ranks has successfully asserted its claim to public honor. The professorships in our Colleges and Universities are counted

prizes which even the lawyer does not disdain to covet, and the Judge gladly accepts. No name is more coveted and more frequently assumed for the honor it is supposed to bring than that of professor. Let the same ripened experience and ripened learning be found as it certainly may come to be, in the common school, and the homlier title, SCHOOLMASTER may be worn with like honor. Why may we not, indeed, look to see in the coming years a race of dignified scholarly men and women, passing their lives in the noble work of training children, in the common schools,—the stately residence of the settled schoolmaster rising beside the dwellings of the attorney, the minister and the physician? Germany has thousands of such men, men working in the common school but with as much learning and cultivation as are found in our college professors,—men of genius, authors, scholars of rare attainments, gathering around them libraries and all the refinements of a literary home, but still schoolmasters, busy daily with the great and to them holy and delightful work of training the intellects and hearts of little children.

The model schoolmaster of the close of the nineteenth century will be quite a different figure from Dominie Sampson or Ichabod Crane. A true and high culture will lend dignity to both his mind and manners. A broad-breasted, generous philanthropy, enobled and inspired by his scholarly pursuits, will give to his presence both grace and power. Borrowing from his association with childhood, simplicity and truth, and from his studies wisdom and strength, he will dwell among his neighbors, the courteous gentleman, the revered citizen, the prudent counsellor and the beloved friend.

It is to the education of such teachers, and to the cultivation of a professional spirit that shall retain such teachers in their chosen sphere, that we, to-day, re-dedicate this Normal school house. We ask the Normal School not only to send us well educated teachers, but to make teaching honorable,—to inspire in its pupils, and to show to the world, by all the light and glory of its best demonstrations, this higher and truer view of the Teacher's work,—to lift the art of the Educator into such true and honorable esteem that it may attract to its fields of labor, its due share of the best minds, and may assist and reward their efforts with the due meed

of public regard. In short, we ask of it, as far as its influence extends, to make the teacher's work a permanent life-work, and to save us from the mortification of seeing, annually, some of its most promising graduates laying aside the robes of their high office, and turning aside into the noiser but not nobler pursuits of politics and law.

3. But there is still remaining a third department or sphere of labor into which the Normal School should extend its efforts. It is the investigation and advancement of the Science of Education.

The science of Education is yet in its infancy. After nearly six thousand years of daily observation of childhood, and of the eager delight with which successive generations of parents have marked each step of progress in their children, each new forthputting of the childish intelligence, we have to stand here, in the afternoon of this Nineteenth century, and confess that among the sciences which have been unfolded by human genius, some of them scarcely a century old, there is none so imperfect, so nearly unknown even, as the science of Education. The Mathematician constructs his equations, and with an unerring confidence points his finger to a new planet hidden in the far off heavens. The chemist applies his reagents and tests and pronounces with a positive certainty upon the elementary character of whatever compound comes under his eye, detecting the faintest traces of any substance which hides within it. The anatomist finds a single bone and reconstructs in thought, the animal to which it belonged though no human eye ever saw it alive. The metaphysician pursues truth with his subtle analysis till she stands revealed in the absolute and unconditioned. The agriculturist applies his culturing art with an assured confidence to the growing corn. But what mathematics has yet measured the orbits of the mind? What chemistry has taught the potencies of truth, or traced the indications of latent genius? What agriculture has prescribed the seed time or harvest of the soul, or revealed the art by which the budding intellect shall be ripened into mature growth?

What, indeed, are almost all the processes of our schools but the tame re-travel of beaten paths, or the rank empiricism of unphilosophical experiment? How uncertain, in any given case, is the result which shall flow from the schooling of our children? Where is the school which is

not in some part and to some extent still, a Procrustean bed; the pupil that is too short must stretch or be stretched; the pupil that is unfortunately of too tall a growth for the ordinary course of puerilities must lose his head or take to his heels. How many ruined intellects, spoiled in the training, lie scattered through the land, telling of the fatal mistakes made in the school rooms.

I would not make any sweeping condemnation. It is of the lack of certainty in our educational art as applied to any given case, of which I speak. The divine adjustments of nature's truths to the human mind are so manifold and healthful, and the power of a strong and educated mind over a weak and ignorant one is so plastic and inspiring, that our schools have yielded rich harvests of good, in spite of their lack of science; but how much the result depends upon chance. Who can pronounce with certainty upon the school-fate of any group of pupils, or say whether the school shall develop any or all of them into true scholars and educated men? Our teachers are miners prospecting for intellectual gold, rather than artists working the rich metal into shapes of predetermined use and beauty. They apply to the mass of childhood the common processes of the school, hopeful of the result, but knowing no art by which they may convert the uncertainty into a triumph—the possibility into a ripened certainty of good.

Nor would I underrate the labors of modern educators, in thus pronouncing upon the immaturity of educational science. Many a patient thinker is at work in our schools striving to learn the true laws of mental growth, and the certain processes of mental culture. FRANKE, PESTALOZZI, and ROUSSEAU, LOCK and MILTON have wrought and written, and through the labors of such as these the possibility of a science of education has been fully proved. The Normal School itself is a testimony to the growing belief of the State that education is a science to be studied, and that educational art may be reduced to fixed laws and rules.

But the Normal School must still, to a great extent, discover the science which it teaches. It finds no standard authorities or extensive libraries of professional literature prepared to its hands; no ponderous tomes written by some BLACKSTONE or KENT of Pedagogy, no huge digests of reported cases and decisions of learned judges of the

schoolroom, no COOPER on mental anatomy and surgery, no EBERLE on medical practice for the mind, no great volume of Therapeutics or Materia Medica for the maladies of the soul. Save a few practical works, which may serve as manuals for school room duties, and a few books written to exhibit the statistics or prove the values of education, we have but little in literature that claims consideration as educational science. Many partial hints lie scattered through the writings of our educational men, but no great text book of the science has yet appeared in our own language, at least. The Normal School is therefore called upon by the necessities of its work, to institute a systematic investigation of the fundamental laws and underlying principles of the proper scientific culture of the human powers—to seek to develop, in brief, a true science and art of pedagogy.

A hasty glance at the aims of such an art will exhibit more fully the mission of the Normal School in this department of its work. Taking the old and convenient tripartite division of education into physical, intellectual and moral, I remark, first, that a true pedagogy will seek to develop and discipline the physical nature into a healthful growth and a vigorous strength, to make the body the fit residence and instrument of an educated soul.

The need of physical education is already coming to be generally acknowledged ; but how much physical education can accomplish is but little understood. We ask of the Normal School to demonstrate both the methods and the measure of a true culture of the physical powers. The necessities of the intellect itself demand that this physical culture shall keep pace with the education of the mind. A perfect manhood has its muscular as well as its moral attributes, and the lack of one is nearly as fatal to the harmony of character and the happiness of life as of the other.

We must look, therefore, to the teachers of our youth to take care of the bodies as well as of the minds of our children, to give lessons in gymnastics as well as in mathematics. With an efficient system of physical culture, our schools, instead of imperiling the health and lives even of their pupils, as they now do, and ministering to that physical degeneracy which too often follows and undermines a high civilization, might become important accessories to the public health.

To aid in this work, I hope to see, ere long, upon these grounds, a spacious gymnasium in which the students of the Normal School may be disciplined daily in those exercises which will not only keep them in health as students, and send them forth in full strength and vigor, to their arduous work as teachers, but will also teach them the gymnastic arts with which they may train and exercise their own pupils in turn.

In the mind, a true pedagogical art will seek to develop both knowledge and power, both the intelligence and the reason. It will aim to make its pupil an active, patient and independent thinker and a careful and constant observer.

Doubtless there are wide native differences in the constitution of different minds, and all do not respond with equal readiness or fruitfulness to the teacher's art; but the testimony of many eminent and experienced teachers collected by HORACE MANN, shows that 98 or 99 per cent. of all the children of the country might be educated to become good and virtuous citizens. We ask the Normal School to help us settle how this maximum of education for the whole people may be attained.

Our processes of education now educate mainly one or two powers, the memory and the judgment chiefly; we ask to have it demonstrated how all the faculties of the mind may be developed, and developed in harmony—how the quickened observation may be made to answer to the facts of nature; how the imagination and taste may be trained to respond to all that is æsthetic; how the entire world within may be made to reply to the world without—the subjective to the objective—and especially how the intellectual faculties may be established in knowledge and strength to bear the burden and carry forward the business of both the earthly and the eternal life.

We ask for light also upon those great questions which agitate the educational world,—of the relative values of synthetic and analytic modes of instruction; of the uses of inductive and deductive methods in study, and of the philosophy and power of the objective and subjective pathways to knowledge. Of the brilliant circle of sciences which lie as a coronal of light around the brow of the nineteenth century, which shall enter into the curriculum of our common school studies? How, in short, shall the advances of the world in science be made subservient to the intellectual development of mankind?

But as human life is essentially moral—its highest aims and powers having a moral force and character—the last and controlling question in education is of its moral qualities.

The molding power of education, grand and fruitful as it is, has its outer limits. These limits lie in the purposes of man's creation, the divinely appointed destinies of humanity. Man can not be safely or successfully educated to any other mode of being or any other destiny than thoseto which his Maker designed him. Just as physically he can not be matured into a quadruped, so morally and mentally he can not be trained into a mere mechanic or business man, nor into a mere scholar or book worm. There is a higher region of his nature, a realm of moral and religious powers, where man's true destinies unfold themselves and to which the other parts of his nature are but dependencies and tributaries. Says that profound French philosopher, GUIZOT, "Man can be comprehended only as a free moral being, that is, as a rational being ; but as a rational being it is impossible to comprehend his existence if it be limited to the present world. In the very nature of human reason, and of the relations of the human race to it, lies the idea of the destination of the race for a supermundane and eternal sphere. Reason is the germ of a development which is not and can not be reached here below." ROYER COLLARD, another French philosopher, has said, "After his engagement to society, there still remains in him (*i. e.* in man), the more noble part of his nature ; those high faculties by which he elevates himself to GOD, to a future life and to the unknown blessings of the invisible world ;" said a greater than Guizot or Collard, "Man's life consisteth not in the abundance of the things that he possesseth."

To educate a man without any reference to his moral powers and destinies would be to place a ponderous locomotive on the track with burnished machinery and well oiled wheels, and to forget to generate any steam in the boiler ; or filling it with steam, to neglect to place an engineer in command. The moral nature will not and can not be ignored. Trembling with the pent play of affections, wide reaching as the earth, and of ambitions vaulting as the heavens, of passions terrible in power as thunder storms, the moral nature overlies the intellect as

the sky overlies the soil, and the intellect grows green and fruitful, or is scarred and withered as the moral nature refreshes it with sunshine and rains, or blasts it with droughts and tornadoes.

A true pedagogy, therefore, will expend its highest art and exhaust its richest resources in giving development and direction to this noblest and most powerful part of our nature. The education that shall make us better as well as stronger—that shall make us true men, as well as good scholars, this is the education which our country and our age demands. We might well enough dispense with the schools which should only transform us into shrewder politicians, without making us purer patriots; or craftier in trade, without making us more generous friends and humane citizens.

We ask then finally of the Normal School, that it shall seek not only to inspire its pupils with all that is humane and philanthropic in our Christian civilization, but teach them how to control the play of these fine moral forces in the hearts of their pupils; how to test the moral quality of each process of instruction and each mode of discipline; and how especially to imprint on each little heart and conscience the great lessons of love to God and love to man—of an integrity that will not bend, and of a truth that can not change.

And, finally, Gentlemen and Ladies of the Faculty, in delivering again into your hands this beautiful and spacious building and this Normal School, we ask you to send us forth teachers worthy our State and of our times. If the University is the Head of our School System, the Normal School is the Heart. Through your pupils and your pupils' pupils you send to the smallest and remotest primary school, the spirit that shall animate it; the style of scholarship that shall characterize it. You must send the life blood that shall quicken into action and endow with new strength the entire system. The pulse that throbs here will thrill to the extremities. Give us trained men as teachers of our youth; scatter light, and let an advancing civilization and a triumphing Christianity tell the story of your success in the great work of our age, the work of *Universal Education*.



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